...me Errors (...)

OF THE

...UAKERS

... Detected, *Viz.*

...enial of Christ, his Sacrifice ...nces, the Resurrection of the ...y, and Christ's Second Coming.

To which is added Proof,

...the Light in all Men is not Christ.

With an ANSWER to

...Quaker's Praise of *William Penn.*

...*Estwick* (a Preacher of Glad ...all Men,) at *Fowleston* in *Kent.*

...*shall be with Child, and shall bring forth a Son, ...his Name* Emmanuel, — *God with us,* Isa. 7. 14. ... 22, 23.

...*appeared to put away Sin, by the Sacrifice of him* ... 26.

...*eat as doth a Canker, of whom is* Hymeneus ...*, who, concerning the Truth have Erred, saying ...rrection is past already, and overthrow the Faith* ... Tim. 2. 16, 17, 18.

...*him,* —— *Hereafter shall ye see the Son of Man ...hand of Power, and coming in the Clouds of* ... 64.

...the Author, and are to be Sold at ...al places in *London,* 1677.

BIBLIOTHECA · BODLEIANA

THE
Preface to the Reader.

Courteous Reader,

WHat have I now done, is there not a Cause, 1 *Sam.* 17. 29. *Therefore the occasion of this my setting Pen to Paper, I can truly say, did not arise from me, but from themselves; for as to their Doctrine, I have often opposed by Word of Mouth & as to the Paper concerning* William Penn's *high Commendation, it was sent to me, by them, to see, Whether I could object against it; the which I perused, and let it pass: and a second time it was brought to me by another of their Friends, but I let it pass again: but being brought the third time, I then thought it needful to write a Reply to it, lest by my Silence, they might esteem of it above what was meet; yet I acknowledge these People, are (many of them) very good and just in their Morals, and do as they would be done by, and are zealous in their Way, and orderly in the outward Conversation, and are very helpful to each other, in the management of their Affairs in this Life; and I have often told them, that were their Principles grounded on, and agreeing to the Principles of the Doctrine of Christ, I would readily close with them; but instead of the Merit, Satisfactory Active and Passive Obedience of Jesus of* Nazareth, *the Resurrection of the Body, and Christs second Coming, they go on in their Way, dissuading People from closing in with Christ, and his Ordinances, and exhorting others to turn from them, who have yielded Obedience thereunto; pretending that they are extinguished and abolished, which were appointed, and set up by the Lord of Life and Glory, to*

distinguish his People from the World, and to shew forth his Death till he come; and he hath promised his Spiritual Presence to be with such to the end of the World; but the Quakers acting thus contrarily to the grief and sorrow of the Heart of many, who have closed with, and walk in the ways of Truth, I being earnestly desired by such to shew wherein their Ways are differing from sound Doctrine: I have this done, earnestly desiring that they may go on no longer deceiving, nor being deceived; and that those who are rightly seeking after the Way of Truth, may not be led astray, but come to turn their Heart and Feet to God's Testimonies, and to remember God in his own Ways; and that those who are in the way of Truth, may not be carryed away with divers and strange Doctrine, but be established therein, so that all may tend to the Honour of God.

Dearly Beloved, believe not every Spirit, but try the Spirits, whether they are of God; for many false Prophets are gone out into the world. 1 *John* 4. 1. *Isaiah* 8. 20. To the Law, and to the Testimony, if they speak not according to this Word, it is because there is no Light in them. *Gal.* 1. 8. But though we, or an Angel from Heaven, preach unto you otherwise than that which we have Preached unto you, let him be accursed. *And if it might be that many might be recovered out of the snare of Sin and Satan, that are carried away Captive, is my only end, and the earnest desire of him who is a lover of Truth and Peace,*

Francis Estwick

SOME ERRORS OF THE Quakers Detected, &c.

I Shall shew the Reader in several respects, how the Spirits and Doctrines of the Quakers are found to agree in one, with the Spirits and Doctrines of the false Apostles, 2 *Cor.* 11. 13. *For such are false Apostles, deceitful Workers, transforming themselves into the Apostles of Christ.* And also the false Teachers mentioned, 2 *Pet.* 2. 1. *But there were false Prophets among the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift Destruction.*

I. *Of the* Quakers *Denial of Christ.*

First, Those deceitful Workers did Preach another Jesus, 2 *Cor.* 11. 4. *For, if he that cometh preacheth another Jesus, whom we have not preached.* Now that the Quakers are led forth to preach up another Jesus, is evident; for they own, and preach up the Light and Spirit within all Men, to be Jesus, and none else, and that therefore is another Jesus, (but there is but one Jesus Christ), is evident.

That person which was born of the Virgin *Mary* is the true Jesus, and none other: Now that Light in all Men was not that person born of the Virgin *Mary*; therefore, that Light in all Men is another Jesus, by the Quakers pretences.

Secondly, Those who preach up any other Jesus, than he that was born of the Virgin *Mary*, (called by himself, *Jesus*

of

of Nazareth,) and is both God and Man, 1 *Tim.* 2. 5. they deny the true Jesus.

But the Quakers do deny Jesus of *Nazareth* to be both God and Man, and they preach up the Light within all men to be the Jesus, the Christ, and none other; therefore, the Quakers preach up another Jesus Christ. Jesus ——*said*,—— *Take heed, that no Man deceive you, for many shall come in my Name, saying, I am Christ, and shall deceive many*, Mat. 24. 4, 5. *Go not after them*, Luke 21. 8.

II. *Of the* Quakers *Denial of Christ's Sacrifice.*

First, Jesus the Saviour, was Crucified openly and visibly, without the Gates of *Jerusalem*, for the Sins of Men and that without their Persons; but that Light in all Men never suffered in any respect, as a Saviour for Man.

Therefore, that Light in all Men, is another pretended Jesus; tho' it hath suffered in Man, and by Man, it never to make an Atonement for the Sin of Man. Heb. 10.

Now those who preach up another Crucified Jesus, are false Apostles, and led by a Spirit of Error and Delusion but the Quakers preach up another Crucified Jesus in all men therefore they are such, *Mat.* 7. 15.

Those deceitful Workers, 2 *Pet.* 2. 1. were led by a Spirit of Error and Delusion, distinct from the Spirit of God.

The Quakers have received another Spirit, that is distinct from the Spirit of God; therefore, the Quakers are led by the same Spirit that the false Apostles were led by.

Now those who walk in the way of Gospel Truth, are led by the Spirit of God; but it hath been proved, that the Quakers walk not in the way of Gospel Truth: therefore the Quakers are not led by the Spirit of God.

Those who are led forth to oppose the Sacrifice of Christ and other Gospel Truths, it is evident, they are led by a Spirit of Error: But it hath been proved, that the Quakers have, and do oppose those Truths, and walk contrary to them. Therefore, the Quakers are not led by the Gospel Spirit of Truth, but by a Spirit of Error by the same Spirit, that those false Apostles were led by.

Secondly, Those false Apostles did preach up another Gospel, 2 *Cor.* 11. 4. and endeavoured to pervert the Gospel of Christ, *Gal.* 1. 6, 7. 8, 9. 2 *John* 10.

And the Quakers do pervert the Gospel of Christ, preaching up an other Gospel of Reconciliation by the Light within, therein

therefore, the Quakers are led by the same Spirit that those false Apostles were led by. And that the Quakers do preach up another Gospel, will appear thus:

The Gospel of Christ is known by this Sound *Repent, and Believe in the Man Christ, Jesus of* Nazareth *for the Remission of Sins, and thou shalt be Saved*, Isa. 9. . Isa. 53. 5, 6. Isa. 61. 1. Ezek. 16. 4. Zach. 12. 10. Zach. 13. 7. Mat. 1. 21, 23. Mat. 16. 28, 64. Mat. 28. 19 Mark 1. 4, 5. Mark 16. 15, 16. Luke 2. 11. Luke 24. 47. John 3. 16, 17, 18, 36. John 4. 42. John 6. 35, 40, 47. John 8. 24. John 11. 26. John 12. 46. Acts 4. 12 Acts 10. Acts 13. 48. Acts 16. 30, 31. Acts 22. 8. Rom. 3. 26. Rom. 4. 5. Rom. 9. 33. Rom. 10. 4. Eph. 2. 5. 1 Thess. 2. 12. 2 Tim. 1. 9. Tit. 1. 4. Tit. 3. 5. Heb. 9. 26, 28. 1 John 4. 14. 1 John 5. 1, 5, 10, *&c.*

But the Quakers Gospel is, *Turn to the Light within, for that is sufficient to save thee*, said *Sam. Fisher*.

Therefore the Quakers preach up another Gospel, and endeavour to pervert the Gospel of Christ; and so it is evident, That they are led by the same Spirit of Error, that those false Apostles were led by. Again consider,

The Gospel of Christ doth consist of, and maintain the Truth of his Merit, Atonement, Sufferings, (at *Jerusalem*,) Resurrection, Ascension, and Mediation now at the right hand of God, *Acts* 3. 21. and his second coming visibly to Judgment, 1 *Cor.* 15 *Jude* 14. *Rev.* 1. 7.

But it hath been proved, that the Quakers in their Gospel do contradict these things, therefore the Quakers preach up another Gospel. See one Text more: *By the which Will* (of God) *we are sanctified, through the offering of the Body of Jesus Christ, once for all. ——— For by one offering he hath perfected for ever them that are sanctified*, Heb. 10. 10, 14.

Of the Quakers *boasting of their Sufferings, instead of the Sufferings of Christ.*

First, The false Apostles were carryed forth, to boast greatly of their Sufferings, and their glorying so much after the Flesh, did cause the Apostle *Paul* to glory also, that so they might be answered to their Folly, lest they should be wise in their own conceit, 2 *Cor.* 11. 18, 22, 23.

And that the Quakers have, and do greatly boast of their Sufferings, is so publickly known, that I need not prove it; if they be cast into Prison, and suffer any thing at all, you need not tell them of it, for they will glory in it, and (Pharisee like) spread it abroad to others, to shew, That they

have undergone great Sufferings: in ſomuch, that I have heard it after one reported, of the Quaker *Solomon Eagle*, that he preſumptuouſly ſaid, *He hath ſuffered as much as our thy Chriſt ſuffered, whilſt he was on Earth*; and I have heard many of them ſay, That no People do, nor ever would ſuffer ſo much for their Principles, as they have for theirs. *Eph.*2,4,*to* 9. *Full well, do ye reject the Commandments of God, that you may keep your own Tradition*, Mark 7. 9. Coll. 2.

Again, they boaſt often, That they ſuffer greatly, for not honouring Men in their places, and likewiſe, for not paying ſeverall Tributes and Cuſtoms that are demanded.

But to reſpect Men in their Places, is our Duty, to render Honour to whom Honour is due, and to be ſubject to the Higher Powers, and to honour the King, and others in their Places, *Rom.* 13. 1, 7. 1 *Pet.* 2. 17. Therefore the Apoſtle *Paul* called *Feſtus*, *Moſt Noble* Feſtus, *Acts* 26. 25. and did honour all Men in their places; and *Sarah* was commended, in that ſhe honoured her Husband, calling him *Lord*, 1 *Pet.* 3. 6. *Render unto Cæſar the things that are Cæſars, and pay Tribute to whom Tribute is due, Fear to whom Fear, Cuſtom to whom Cuſtom*; and Chriſt himſelf (while on Earth) paid Cuſtom to the Sons of Men: therefore thoſe, who do not do thoſe things, do contrary to the Command of God; but it is evident, the Quakers do omit the doing of them.

Thoſe who ſuffer for doing things contrary to the Command of God, they ſuffer not for Well-doing, but for Evil-doing. Now it is evident, that the Quakers in theſe reſpects ſuffer for doing contrary to the Command of God; and therefore in theſe reſpects, if they ſuffer, they ſuffer not for Well doing, but for Evil-doing; and ſo they have no cauſe at all to boaſt of ſuch Sufferings, but rather cauſe to be aſhamed to mention them; *For* (ſaith the Apoſtle *Paul*,) *what Glory is it, if when ye be Buffetted for your Faults, ye take it patiently*, 1 Pet. 2. 22. therefore they have the ſame Spirit of error thoſe falſe Apoſtles had.

Again, Theſe deceitful Workers did compare themſelves with themſelves, contrary to the Saints Doctrine: therefore ſaith *Paul*, 2 *Cor.* 10. 12. *For we dare not make our ſelves of the Number, or compare our ſelves with ſome that commend themſelves; but they meaſuring themſelves by themſelves, and comparing themſelves amongſt themſelves, are not wiſe.* That the Quakers are led by the ſame Spirit, is evident; for they will not compare themſelves, nor prove and try them-

ſelves

selves by any thing, but that which is in themselves; and therefore walk after their own Lusts, and to separate themselves being sensual, having not the Spirit of God: *Prov.* 27. 2. *Luke* 18. 11. *Rev.* 3. 17. *Jud* 12. 2.

III. *Of the* Quakers *Denial of Christ's Ordinances.*

Seventhly, Those false Apostles did endeavour to pervert the two *Ordinances*, which Christ hath placed in his Church, as a Memorial of his Death to all Generations: What Disorders was there in the Church so occasioned? 1 *Cor.* 11. 20. And indeed, it is evident, That the Quakers have exceeded them in this respect; for they have not only perverted these Ordinances, but have quite overthrown them, and look upon them as carnal, dead, and non-effectual, as they do other Ordinances. Therefore it is evident, that they are led by the same Spirit that those false Apostles were led by. So I shall shew *First*, What Christ's Ordinances are. *Secondly*, Wherefore they were Ordained. *Thirdly*, Why some are found, to deny their continuance. *Fourthly*, The dangerous Effects of that Error.

First, These two Ordinances of Christ, are Baptism and the Lord's Supper, First, Baptism as it is in Christs great Commission to Ministers, *Mat.* 28. 19, 20. *Go ye therefore, and all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, until the end of the World. Amen.* They being not *Sprinkled*, but *Dipped*, Plunged or Over-whelmed; *Non Rantizo, sed Baptizo, non Aspergo sed Immergo*, *Rom.* 6. 3, 4. Secondly, Of the Lord's Supper, as the great Apostle *Paul* saith, *For I have received of the Lord, that which also I delivered you, that the Lord Jesus, in the same night in which he was betrayed, took Bread: And when he had given Thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you; this do in remembrance of me. After the same manner also, he took the Cup, when he had Supped, saying, This Cup is the New Testament in my Blood: this do ye as oft as ye drink it, in remembrance of me.* 1 *Cor.* 11, 23, 24, 25.

Secondly, The Ordinance of Baptism, is ordained, to shew forth the Death, Burial, and Resurrection of Christ, in a Figure, That as Christ shed his Blood for the Sinner, so the Sinner is washed from his Sins in the Blood of Christ, according to *Rev.* 1. 5, 6. *Who hath washed us from our Sins in his*

his own Blood, and hath made us Kings and Priests unto God and his Father, to him, be Glory and Dominion, for ever and ever. Amen. And accordingly, as Christ died for Sinners, so as receive him, are found to die to Sin; and as Christ was Buried in the Earth, such as are Baptized and partake of the Lord's Supper, walking answerable thereto, do most lively set forth his Death, Burial and Resurrection. *Know ye not, that so many of us as were Baptized into Jesus Christ, were Baptized into his Death; we are Buried therefore with him by* Baptism *into Death, that like as Christ was Raised up from the Dead, by the Glory of the Father, even so we also should walk in Newness of Life,* Col. 2. 12. And the Lord's Supper also is an Ordinance, to shew forth how God of his great love spared not his only beloved Son, who also freely laid down his life, for and in the room of Sinners, Enemies, by the cursed Death of the Cross; being a broken, bleeding, dying Jesus, as a Saviour. *1 Cor. 11. 26. For as often as you eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.* The second time without Sin unto Salvation; *Christ was once offered, to bear the Sins of many, and unto them that look for him, shall he appear the second time, without Sin unto Salvation,* Heb. 9. 28.

Thirdly, But no marvel why there are some in these days that deny the continuance of Christ's Ordinances, because they are led forth utterly to deny the Things, as aforesaid, that are held forth thereby.

Forthly, By these Seducers the Apostle mentions that denied the ordinances of Christ there was another dangerous Error like to be brought into the Church, *viz.* the denying the Resurrection of this Body after Death. *How is it, that some amongst you say, that there is no Resurrection of the Dead; 2 Tim. 2. 17.* and again, *And their Words will eat as doth a Canker, of whom is* Hymeneus and Philetus, *who concerning the Truth, have Erred, saying, That the Resurrection is past already. 1 Cor. 15. 12.*

IV. *Of the* Quakers *Denial of the Resurrection of the Body.*

And it is evident, that the Quakers are led by the same Spirit, they have not only Questioned but also denyed the Resurrection of the mortal Body after Death But consider what the Quaker said to this; 'Thou runnest 'still in thy Carnal Mind, pleading for Carnal Things; 'perceive thou dost expect a Fleshly Resurrection; but 'own a Resurrection in this Life, and we can witness it

ur selves, that the Resurrection is already past with a great many; and for thy part, thou art still in the Dark, and canst not witness the Resurrection in thy self, because thou wilt not turn to the Light, which will bring thee to witness it, and therefore thou Lyest, to say, *We deny the Resurrection*, as said *John Tyrer* a Quaker.

Answer, Canst thou witness a Resurrection in thy self? truly I question it; for I know not how you can be truly risen with Christ, except you were first Dead with Christ. But do you believe, you shall Rise again out of the Graves?

Quaker. No: This Body of Flesh and Bones shall not rise again, (as *George Whitehead* and *Turner* said,) If the Bodies of Men rise again, then there is a Preheminence in the Bodies of Men above the Bodies of Beasts; which is to give *Job* the Lie, who saith *They that seeth me, shall see me no more*, Job 7. 8. *Flesh and Blood shall not inherit the Kingdom of God*. We believe no more of the Resurrection of the Body of a Man, than of a Dog. (said *Edward Hazard* a Quaker.)

Consider; Is not this evident, That they do positively deny the Resurrection of the Dead?

Quaker. Is it not said, that Man is like to the Beasts that perisheth, and *that which befalleth Men befalleth Beasts? even one thing befalleth them, as the one dieth, so doth the other; yea, they have all one Breath; so that a Man hath no Preheminence above a Beast*, Eccles. 3. 19.

Answ. You must know, that *Solomon* is there speaking only of the vanity of Man's Estate prove by his Dissolution, or parting of Body and Soul; as the saith Apostle *Paul*, *I desire to be Dissolved, and be with Christ*; shewing, that as the Beasts perished and died from off the Earth, so doth Man: so, that in that respect, he hath no preheminence above a Beast: and why? because they *All return to the dust again*, Eccles. 3. 20. Yet, that doth not at all deny the Resurrection; for he saith elsewhere, *Eccles.* 12. 14. *For God shall bring every Work into Judgment, with every secret Thing, whether it be good, or whether it be evil: And as it is appointed to Men once to die, and after Death the Judgment*, Heb. 9. 27. *Because he hath appointed a day in which he will judge the World in Righteousness, by that Man which he hath ordained, whereof he hath given assurances unto all men, in that he hath raised him from the dead*, Act. 17. 31. *But we shall all stand before the Judgment Seat of Christ*, Rom. 14. 10. Now if there be a day of Judgment after Death, then there must first be a Resurrection

rection after Death; for, how can Men be judged, after death if they Rise not first from the Dead.

Further, if according to your Saying, there be no other Resurrection than that which is Inward and Spiritual, called, *A Rising with Christ*, then wicked Men shall not Rise; for they Rise not with Christ spiritually, but after Death the Wicked shall Rise as well as the Just, *Dan.* 12. 2. *John* 5. 24. 15. *John* 5. 27. And therefore consequently, there is another Resurrection after Death, called a Resurrection from the Dead, besides that which is now termed Spiritual, a Rising with Christ, *Colos.* 3. 1.

Quaker. Is it not said, that *we must needs die, and be as water spilt upon the ground, which cannot be gathered up again*, 2 Sam. 14. 14.

Answer. In respect of Man's Dissolution, I grant that he shall return to the Dust, and being so Rotted and Consumed in the Grave, shall come to nothing discernable by his fellow Creatures; but yet this doth not any way oppose or deny the Resurrection after Death, by the Power of God, but doth rather prove it: and therefore observe the next Words following, 2 *Sam.* 14. 14. *Neither doth God respect any Person*, that is, in respect of Death; for the great Kings, Emperors and Monarchs, that are or shall be in the World, have, and shall come under the Power of Death. *For it is appointed unto Men once to die*, Heb. 9. 27. The Wise Man, or Skilfullest Physitian, cannot keep himself from Death: the strongest Man, and the greatest Conqueror in the World, tho' they have done mighty Acts, and have Conquered many Kingdoms, yet they could not Conquer Death, but were at last Conquered by Death; but Christ hath Conquered Death for all Men: *As in* Adam *all die, so in Christ shall all be made alive*, 1 Cor. 15. 22. 55. So that the Grave shall not retain them for ever: and therefore, *Death, where is thy Sting? O Grave, where is thy Victory?* God hath devised Means, that *his Banishment might not for ever be expelled from him.* Sam. 14, 14.

But some will further Object, and say, Is it not said concerning the Wicked, *Isaiah* 26. 14. that *they are dead, they shall not live, they are deceased, they shall not Rise?* Doth not this plainly deny that Carnal Resurrection after Death which thou here pleadest for?

Answer. Tho' this Sentence, may have some relation to Man's Dissolution, yet it doth not at all relate to Man's Resurrection after Death; but he is there

Treating

speaking, concerning the Wicked, that God hath cut them off in the midst of their Wickedness, and that God would give them no longer time to live, and that their Memory should be forgotten in the Earth. Therefore, hast thou visited them, and destroyed them. And note further, *Hath made all their Memory to perish*, Isa. 26. 14. To this agreeth the Words of *Solomon*, Prov. 10. 7. *The Memory of the Just is Blessed, but the Name* or Memory *of the Wicked shall Rot.*

Quaker. If there be such a Carnal Resurrection after Death, as thou seemest to Plead for, then Why did *Job* question such a thing? *Job* 14 14. where he saith, *If a Man die, shall he live again?*

Answer. It is one thing, for a Man to doubt and question the Truth of a thing; and it is another thing for him, to reason with himself, concerning a Matter: now, there *Job* did not at all doubt, nor question the Truth of the Resurrection; but he doth (as many do) reason with themselves concerning a Matter: seeing such a thing is to be so and so, how had *Job* questioned the truth of the Resurrection, he might have taken his pleasure in the vanity of this world, *for to morrow he should die.* But *Job* draws another Resolution, reasoning with himself, Is it so: *If a Man die, shall he live again?* *Answer.* Yes: In the Resurrection he shall live again. Well, if so, then note this Holy Conclusion in the next Words, *Job* 14. 14. *All the days of my appointed time, will I wait till my Change come.* Now *Job* was not here a Questioning, but Reasoning with himself, concerning the Resurrection after Death: and this doth no way bring into question the Truth of the Resurrection of the Body by the Power of God. 2 Cor. 1, 9. Phil. 3, 21.

Quaker. Thou goest on in a multitude of Words, and will not be convinced concerning this thing, but in thy Carnal Mind hath great Expectations of an outward Resurrection; but, wait in Silence, and leave off thy Carnal Reasonings, for thou hast that in thee, if thou wilt give heed to it, that will bring thee to witness the true Resurrection; and therefore, do not expect, nor Plead any longer for a Carnal Resurrection: for *Job* saith plainly, *Job.* 7. 8, 9. *The Eye of him that hath seen me, shall see me no more; thine Eyes are upon me, and I am not: As the Cloud is consumed, and vanisheth away, so he that goeth down to the Grave, shall come up no more.* Now, if Men rise again after Death, sure they must come up out of their Graves, where they are buryed: but *Job* saith plainly, *Those that go down to the Grave, shall come up no*

more

more: Now, how can you have a clearer Proof than this to overthrow that outward and carnal Resurrection, that thou art here Pleading for?

Answer. Thou doſt charge me here with Carnal Reasonings, but methinks thou doſt here ſhew thy ſelf very Carnal and Ignorant, in thy Reaſoning: Thou comeſt ſhort of that great Light and Knowledge which thou doſt pretend to. Well, now thou thinkeſt thou haſt quite ſtopt my Mouth, and put me to Silence, for pleading again for the Matter in hand: but conſider in what ſenſe *Job* ſpoke thoſe Words: This doth not at all concern the Matter in hand, for *Job* was not at all there ſpeaking of the Reſurrection, but only of Man's Diſſolution; ſhewing, that when God hath taken away Man by Death, from off the Earth, and he being Silent in the Grave, he ſhall not riſe up any more from thence, to be had in remembrance amongſt Men on Earth, to enjoy his Place and Poſſeſſions which he did live in when he was upon the Earth: therefore, pray be not ſo haſty to ſnatch away one Piece and leave the other; but obſerve what he ſaith, in the concluſion thereof in the next Verſe, *Job* 7. 10. *He ſhall Return no more to his Houſe, neither ſhall his Place know him more*. Now here, he cleareth his meaning himſelf; and doth fully prove what I ſaid before, That Men after Death ſhall not return again to their Place here on Earth, or to be had in Remembrance amongſt Men as before; for though we may go to them, to take up our Habitation in the Grave with them, yet they cannot return to us here again, to take up their Habitation with us upon the Earth, as they did before, 2 *Sam*. 12. 23. *David* ſpeaking concerning his Child, *But now he is dead, wherefore ſhould I faſt?* for note, *Can I bring him back again?* As if he ſhould ſay, No, I cannot: *I ſhall go to him, but he ſhall not return to me*: ſo that this doth clearly prove what I ſaid before; but by the way, I cannot but obſerve, how ignorant and dull thoſe *Quakers* ſeem to be in their Reaſonings; it is a ſhameful thing, That they ſhould pretend to be led by the Spirit of God, when it is evident they are not: for Note, it is the Work of the Holy Spirit, to bring to Remembrance all things, *John* 14. 26. and to teach them all Things according to Truth, that are guided by it: But now let the impartial Reader judge, Whether they are guided by the Spirit of God, or no? for it is evident, either their Memory doth not ſerve them to take the whole of a Matter which they bring, or they

willy leave it out, dividing the Scripture as if they had no love for it; as the Harlot that had no love for the Child, would have it divided: so do they divide the Scriptures, taking one piece, and leaving the other part, just as if they were Blind and could not see to take the Whole Thing, which concerneth the Matter in hand. Truly Friend, I am afraid, you will be very angry with me, if I should say, you are in Darkness, and cannot see.

But it is to be feared such People are Blind, that take one half, and leave the other behind.

And further, if there be no other Resurrection than that which you call Inward and Spiritual, which is termed a Rising with Christ, then all in general that do Rise, shall rise to Glory, Peace and Happiness, and none to Confusion: but there are some in the Resurrection which shall *Arise to everlasting Shame and Contempt*, Dan. 12. 2. John 5. 21. and the *Resurrection of Damnation*; and therefore, it doth consequently follow, *That there shall be a Resurrection of the Dead, both of the Just and of the unjust*, Acts 24. 15. For it would be very absurd and ridiculous, to say, That any who are, or do rise spiritually with Christ, that they shall rise to Shame, Contempt, Confusion, and Damnation: but truly, it will well with those who do now both question, and object against the Truth of the Resurrection, if one day they be not forced to declare, That they have a part in the Resurrection of Shame, Confusion, Contempt, and Damnation.

Quaker. Doth not *Paul* tell us plainly, *That Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption*, 1 Cor. 15 50. Now, is not thy Body Flesh and Blood, corruptible? I marvel that thou should proceed so far, as to expect, and plead in thy Carnal Reasonings, for a Resurrection of thy carnal Corruptible Body, &c.

Answer. I grant the Apostle *Paul* did say so; but yet he doth not at all oppose or deny the Resurrection of the Body, for Note, Our Bodies as they are now, being Flesh and Blood, and Corruptible, being Mortal and Changeable, they shall not inherit the Kingdom of God; for Corruption cannot inherit Incorruption: But pray consider, tho' our Bodies are Flesh and Blood, and Mortal and Corruptible, yet the time is coming, when *this Corruptible must put on Incorruption, and this Mortal must put on Immortality*, 1 Cor. 15, 53, 54. And then Note, these our Bodies, which

are

are now Flesh and Blood, and Corruptible, shall the
Changed, and made like to Christ's glorious Body,
3. 21. and then, when they are so changed, they sha
herit that incorruptible and unmovable, and everla
Kingdom of God; tho as they are now, they cannot
further, tho e who shall *be found worthy to attain to the
Resurrection, they neither Marry nor are given in Mar*
Luke 20. 35. But now I much marvel, Why the Q
are so carnally minded, as to Marry and give in Marr
if they have attained to the first Resurrection, as ma
them have said, they have!

And further, those who shall be found worthy to o
that Resurrection, *Rev.* 20. 6. shall be free from De
they can die no more, Luke 20. 36. But now I am perfu
that *Quakers* are mortal as well as Christians, and ma
as well as other Men; and therefore, it is evident,
they have not attained to the first Resurrection, wh
they may pretend to.

And further, it is evident, That those who are
worthy to attain to the first Resurrection, *are equal w
Angels, and are the Children of God*, being *the Children
Resurrection*, Luke 20. 36. But now it is to be feared,
the *Quakers* are not the Children of God, because they
their Testimony against the Truths of God: neither
they attained to the first Resurrection; for they are
yet equal with the Angels of God; and worse than tha
fear they never will be. Tho' many of them have pres
to oppose and exalt themselves above the Angels of
in presuming to say, That *they were Christ, the Son of G*
the great Primitive Quaker *James Nailor* said in the C
nicle,) and to say, That they, or he, (*viz.* George Sa
the eternal Judge of the World, see *Paul's* Errand to D
cus, pag. 6. and that *He was the Way, the Truth, and the*

Now *Quaker*, What think you of these Things? Le
impartial Reader judge, Whether or no, this be not
Presumption in you, for to oppose and exalt your se
thus, far above Men and Angels? *Heb.* 1. 12, 14. I
this a shameful thing, That the Spirit of God shou
greatly reproached by you, as it is, for you to cry ou
pretend, That above all others, you are led by the
of God? when it is evident, you are led forth to de
Truths of God, and to oppose and exalt your selves
God; by your great Presumption of your Light or
you are guided by, can it lead you forth to act no be

And further, if there be no other Resurrection than a ...ritual Rising with Christ, then pray resolve me, What ...surrection this is, that Christ doth here speak of? *Luke* ...36. But if you say, That this is a Spiritual Rising with ..., then I will deny it: for the occasion of those words, ...e grounded upon those that were under the power of ...poral Death, *Luke* 20. 31, 32. And they were given ... as an Answer to those who were one with you, in de... the Resurrection of the Body, *Luke* 20. 27.

...rther, If there be no other Resurrection than a Spiri... Rising with Christ, then pray resolve me, What Re...ction the Saints and Martyrs of Jesus Christ sought to ... to, or did expect? *Heb.* 11. 35. It is said, *They ...tured, not accepting Deliverance*; and why? That ... *might obtain a better Resurrection*.

...ow, if you say this was only a Spiritual Rising, I Answer: ...Those were counted the Saints of Christ, now to say, that ...n may be a Child of God and a Saint of Christ, and yet ... Risen with Christ; this is very absurd and ridiculous: ...doubtless, they were Risen with Christ before they ... to suffer for Christ: And further, they were then ... Death, and they did expect a Resurrection; and ...fore consequently, there shall be a Resurrection after ...th: and therefore, *How say some amongst you, that ... is no Resurrection?* 1 *Cor.* 15. 12.

...rther, if there be no other Resurrection than a Spiri... Rising with Christ, then pray resolve me, what Resur...ion it was, that *Paul* sought to attain to, *Phil.* 3. 11. ...n he said, *If by any means, I might attain unto the Resur...n of the dead*: Now for any to say, That *Paul* was ...en Risen with Christ, is deniable, and very absurd ...ridiculous; for the Question is, Whether a person so ... called by Christ as he was, and sent to preach the ...el, and endowed with such large gifts of God's Spirit, ...ffered more for Christ than ever any of you did, (for ...your boastings of your great Sufferings?) He saying ... *shall separate us from the love of God which is in Christ ... our Lord*, Rom. 8. 34. to 39. Whether he could do ...y all this, and yet not be Risen with Christ, I deny, ...to say, he was not? will be very absurd and ridiculous. ...t is evident, he was long before that time Risen with ...ist, and yet it is evident, That he sought to attain to ...other Resurrection. Now it is evident, That he had not ...ained to that Resurrection which he then sought after:

yet ſome of you have preſumptuouſly ſaid, That you have attained to that Reſurrection which *Paul* then ſought after *Phil.* 3. 11. as *John Ticer* told me: ſo that in your own conceit, you have attained to a better State than the Primitive Saints did in their days: But the Reſurrection there ſpoken of, is the firſt Reſurrection, the Reſurrection of the Juſt after Death, which its greatly feared, ſome of you will never attain to.

Quaker. Although this Body ſhall not riſe again, yet God *will provide himſelf another Body.*

Anſwer. Good Friends and People, I deſire you to judge between me and the *Quakers*, that ſo you may plainly ſee a clear diſtinction between Truth and Error. Conſider according to the *Quakers* Saying, *This Body Riſe not again from the dead, but we have inſtead hereof* another Body; then how can this be properly ſaid to be a Reſurrection; but rather a Creation of other Bodies? But I will prove, That the Bodies that are laid in the ground, ſhall be raiſed again; for all that come under the power of Death by *Adam*, ſhall all be raiſed again in Chriſt, 1 *Cor.* 15. 22. For note, as in Adam, *all die, even ſo in Chriſt ſhall all be made alive.* For by *Adam*'s Diſobedience, death came upon all men, all being in him, *Rom.* 5. 12. So that our Bodies which ſhall be made alive again in Chriſt, ſhall riſe again.

And further obſerve, The ſame *It, that is ſown in corruption, ſhall be raiſed in incorruption*; the ſame *It*, that *is ſown in diſhonour, ſhall be raiſed in glory*; the ſame *It*, that *is ſown in weakneſs, ſhall be raiſed in power*: the ſame *It*, that *is ſown a natural body, ſhall be raiſed a ſpiritual body*, 1 Cor. 15. 42. 44. Now our Bodies are ſown corruptible, diſhonourable, weak and natural: And therefore it follows, that the ſame Bodies that are ſown, ſhall be raiſed again, but changed into a better State: ſo that God will give to every *Seed his own Body.* And therefore ſaith the Apoſtle, Chriſt *ſhall change our vile bodies.* Note, not exchange them for other Bodies, but change them, *that they may be made like his glorious body*, Phil. 3. 21.

But conſider, if this Body riſe not again; but God give us inſtead hereof, another Body: then it will be more proper to call it, An exchanging of this Body for another, than a changing of this vile Body into a better State: for as the ſame Body that dieth, is buryed; ſo the ſame Body that is buryed, ſhall riſe again; only it ſhall be changed, but not exchanged.

But I ſhall prove further, That we ſhall riſe again with ſame Bodies, only they ſhall be changed, according to *Job* ſaith, to this purpoſe; *Job* 19. 26. *And though after my Skin, Worms deſtroy this Body*; Note, *yet in my fleſh I ſee God*, v. 27. *Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another, though my Reins be conſumed within me.* Now *Quaker*, pray reſolve me this Queſtion: How can *Job* be rightly ſaid, to ſee God with the ſame Eyes, if he have not the ſame Body? Now *Quaker*, where are you? I ſee, that all your Erronious Opinions, which you endeavour to ſet up in oppoſition to the Doctrin of Chriſt, are not able to ſtand before the Truth, but fall like ſo many *Dagons*, before the Ark of the Lord.

Therefore *Quaker*, ſeeing it is ſo, take my Advice for once, put all your cunning deviſed Fables together, and if you can perſwade us to it, do; That *Job*'s Eyes ſhall be put into another Body, and ſo *Job* ſhall ſee God with the ſame Eyes, tho' not in the ſame Body; and if you ſhould find that this will not paſs for Truth, as I know it cannot paſs with you: even tell us as you us'd to do, That thoſe are not Scripture Words, but added.

Quaker. Doth not the Apoſtle ſay, (ſpeaking of Seed,) *That thou ſoweſt, is not that Body that ſhall be?* Now our Bodies are ſown in the Earth, and thou ſayeſt, the ſame Body that is ſown in the Earth. How can this be?

Anſwer. I have partly anſwered this; but further conſider that the Apoſtle there ſpeaking comparatively of our Bodies, which is ſown in the Grave, as Corn is in the Earth; *Thou ſoweſt that which thou ſoweſt is not quickned, except it die.* Now we know, that Corn which is ſown in the Earth, doth firſt die in the Earth before it is quickned; ſo doth our Bodies: they firſt die, before they can be quickned again. And therefore, *That which thou ſoweſt, thou ſoweſt not that Body that ſhall be, but bare Grain; it may be of Wheat, or ſome other Grain.* For we know, that Wheat, or any other Grain, when it is ſown, it is dry and husky, but when it comes to be quickned, and groweth again, then it ſpringeth up far more glorious and beautiful than before: yet it is the ſame in Subſtance, it is not exchanged, tho' it be changed in reſpect of Excellency. So it is with Man's Body, it is ſown corruptible and diſhonourable; and conſider, as the Corn ſpringing up, doth leave the husky part in the Earth behind it, even ſo our Bodies; as the Seed which is ſown in the Earth, ſhall at the Reſurrection, leave its corruption

in the Earth, tho' now it be ſown a corruptible, diſhon-
rable, weak and natural Body, yet then it ſhall be ra-
incorruptible and ſpiritual, in Glory and Power, 1 Cor.
42, 43, 44. yet it ſhall be the ſame Body that was ſown
ſhall not be exchanged, tho' it be changed into a be-
State, *Phil.* 3. 21.

But further, if Chriſt be not Riſen, then there ſh-
no Reſurrection, 1 *Cor.* 15. 13. But *Chriſt is riſen fro-
dead, and become the firſt fruits of them that ſleep*, 1 Co-
20. Therefore, there ſhall be a Reſurrection from
dead. But I remember, that once I being at their
ing, I heard them reaſon thus: ſaid they, *If tho-
not witneſs a Reſurrection in thy ſelf, it is becauſe Chriſt
yet riſen in thee*; and ſo they turn all inward, and ſpir-
but it is evident, That the Apoſtle did there ſpeak of
ſurrection of this mortal Body after Death, in oppo-
to the like Oppoſers of Truth in his day, who did de-
Reſurrection: and therefore ſaith he, *If there be no
rection, then Chriſt is not riſen*, 1 Cor. 15. 16.

Further, in the Reſurrection of the Dead, our vil-
dies ſhall be changed, and ſhall then be incorruptib-
immortal, *Luke* 20. 36. 1 *Cor.* 15. 53, 54.

But now our Bodies are vile, and corruptible, and
tal, therefore the Reſurrection is not yet paſt, *Phil.*

But *Quaker*, pray reſolve me this one Queſtion: D-
believe you ſhall die? I am well perſwaded, were
but that daily Experience of Death in others, would
prove you, and every Spectacle of Mortality that daily
into the Duſt, would bear a ſufficient Teſtimony
you, otherwiſe you would deny the Death of Man,
as his Reſurrection: But why is it, that ſome among
ſay, That there is no Reſurrection? Doth not *Dan.*
the Spirit of God tell us, *Dan.* 12. 2. That *many of
that ſleep in the Duſt of the Earth, ſhall awake, ſome to
laſting Life, ſome to everlaſting Shame and Contempt*: An-
ther, the Lord by the Prophet *Ezekiel*, chap. 37. 12.
*hold, O my People, I will open your Graves, and will ca-
to come up out of your Graves.* Now this hath Refer-
the Reſurrection of our Bodies after Death; and fu-
Rev. 20. 12, 13, 14, 15. where *John* ſaith, *I ſaw the
ſmall and great ſtand before God and the Books were opened
another Book was opened, which is the Book of Life: and the
were Judged out of thoſe things which were written in the
according to their Works; and the Sea gave up the dead*

re in it, and Death and Hell delivered up the dead, which were
them, and they were Judged every Man according to their
ks, and Death and Hell were cast into the Lake of Fire. Now,
at are these things, all inward and spiritual? What is
Death, only a dying to sin? And what is this *Giving up*,
a spiritual Rising with Christ? And what, is this
ged, nothing but a manifestation of your evil Deeds, by
Light within you? and so in your opinion, you are dai-
brought to be judged by that, which is all the Judgment
own and look for. And what is meant by this *Lake of*
here mentioned? and what is this within you likewise?
t is it, that Spirit of burning, which some of you pretend you
redeemed by? (*Eliz. Adams* a Quaker.) O horrible!
erronious and absurd are your Opinions? I may law-
with the Spirit of God, call them damnable Heresies,
use they will tend to the eternal Damnation of those
receive them.

We find, that there were some in the Apostles time, who
privily bring in this damnable Heresie, 2 *Tim.* 2. 17. and
words were said to, *eat as doth a Canker, of which sort*
Hymeneus *and* Philetus, *who concerning the Truth, have*
d, saying, That *the Resurrection is already past*: and
what the effect was, *and hath overthrown the Faith of*
Take heed Brethren, lest there be in any of you an evil heart
belief, in departing from the Living God Heb. 3. 12. And
the end you may take heed, stand fast in the Faith, and
not led away by those Erroneous Satanical Opinions out
the way of God; for indeed, the beginning of *Spiritual*
mation, is when a Man departeth from his God. Now it is
dent, That the Spirit of God will carry forth such as are
by it, to walk in the true Faith: But the Spirit which
are guided by, doth lead them forth to own those Er-
, which in effect will overthrow the true Faith; and
erefore, it is to be feared, that they are not led by the
irit of God.

And further, it is the Duty of God's People, to *contend*
rnestly for the Faith, which was once delivered to the Saints,
de 3. But on the contrary, they contend earnestly for
rors. But consider further: Faith is the very Life of a
ristian: for *the Just shall live by Faith.* So that Satan seek-
to take away a Christian's Life at once, in seeking to
erthrow his Faith. For then you will lose that sweet
d precious Communion with God, which now as a Chri-
an, you do enjoy, *Heb.* 10. 38, 39. and shall be sepa-
ted from God, to all Eternity.

Secondly, If you loſe your Faith, you loſe your ſpiri
Strength, that is, that by which we muſt *Reſiſt the D*
1 Pet. 5. 9. *whom reſiſt ſtedfaſt in the Faith*; and there
we are exhorted, *above all, take the Shield of Faith, that y*
may be able to quench all the fiery darts of the wicked, Eph.
Thirdly, Faith is victorious: for, as ſaith the Apo
This is the Victory by which we overcome the world, even our
1 John 5. 4. Now conſider, thoſe who do *run*, and do
obtain Victory, they run in vain. Now thoſe who loſe
Faith, cannot obtain the Victory. And therefore,
who loſe their Faith, run in vain: therefore *ſtand faſt*
Faith, and ſo run that you may obtain, 1 Cor. 9. 24.
faſt in the Faith, quit you like men, and be ſtrong in the
and in the power of his might, Ephel. 6. 10. We find, that
Iſrael kept cloſe with God, they proſpered, and all
Enemies, that ever came againſt them, were not able to
come them, but the Lord fought for them. Even ſo
will aſſuredly deal now with his People; if we ſtand
the Faith, and keep cloſe in Communion with God:
God will ſtrengthen us with Power from on high, a
all our ſpiritual Enemies, and will cauſe them to fa
fore us; ſo that none ſhall be able to overcome us:
we depart from the Faith, and Idolize in our Hearts
God, then the Lord will deal with us as he did with
of Old; that inſtead of bruiſing our ſpiritual Enemies
our Feet, and delivering them up unto us, he will o
contrary deliver us up into the hands of our ſpiritual E
mies, and we ſhall be carryed away Captive by them
their Wills, and ſo ſhall be deſtroyed to all Eternity,
our Idolizing in our Hearts from God.

But ſee further the dangerous Effects of theſe Errors.

Firſt, By this damnable Sadducian Hereſie, in their de
ing the Reſurrection of the dead, it overthroweth the Fa
of many, 2 *Tim.* 2. 17. and therefore cannot be good,
it ſtriketh at the very Life, Strength and Standing
Chriſtian, all at once.

Secondly, This Sadducian Doctrine maketh God a Li
for God hath declared, That he *Raiſed up Chriſt from*
dead, 1 John 5. 10. Acts 17. 31. Whom God hath
raiſed, *if the dead Riſe not*, 1 Cor. 15. Now that Doctr
that maketh God a Liar, muſt needs be damnable and d
ſtructive. But this Doctrine doth ſo. *Ergo.*

Thirdly, In denying the Reſurrection of the Dead, they
make the Sufferings of Chriſt non-effectual: for conſide
Ch iſt died to *ſave his people from their ſins*, Mat. 1. 21. and

redeem them from all Iniquity, Titus 2. 14. *But if the dead rise not, then Christ is not risen, then are we yet in our sins.* Now, if Christ did die to save us from our sins, and to redeem us from our iniquity, yet if we be still in our sins, as we are, if this Doctrine be true, then is his Death of no effect.

O my Soul, come not thou into their Secret, unto their Assembly, mine Honour, be not thou united, Gen. 49. 6.

Fourthly, In denying the Resurrection of the Dead, they take as much as in them lyeth, to over-throw the main Principal ground of Christian Religion, for, *if the dead rise not, then Christ is not risen*; and if so, then *Preaching is vain, and Faith is vain*, 1 Cor. 15. 14. It is in vain for you to preach, and for me to believe, all is struck down at once, *Ergo*. Consider, those who deny the Resurrection of the Dead, *have their hope only in this Life*, 1 Cor. 15. and those who have their hope only in this Life, are in the miserablest condition of all Men, *Ergo*.

Fifthly, By this Doctrine, they frustrate the Saints expectation, that are asleep in Jesus; for their great Expectation was, *That they might obtain a better Resurrection*, Heb. 11. 35. Now I have asked the Quakers, Who they are that are asleep in Jesus, and by their consequence, are perished, but I could have no Answer. *Ergo*.

Seventhly, This Doctrine giveth liberty to Sinners, to continue in their Sins; for what will they say in their hearts? Let us go on in our sin, and fill our selves with Pleasure, we shall never be called to an account; for if there be no Resurrection, then there can be no last day of Judgment, or account to be given after Death: and this St *Paul* infers, 1 *Cor.* 15. *Let us eat and drink, for to morrow we die.*

But that Doctrine that giveth liberty to continue in sin, must needs be a Doctrine of Devils. *Ergo*.

Eighthly, This Doctrine bringeth into Question, the Almighty power of God, as if it were impossible with God, to raise us again: but let such know, and to their shame be it spoken, that as sure as we live, we shall die; and as sure as we die, we shall rise again, 1 *Cor.* 15. 22. And as God by his Wisdom did at first form us out of the dust, so he will again after death, raise us out of the dust by his Wisdom: and *according to the mighty working, whereby he is able to subdue all things to himself*, Phil. 3. 21. Dan. 12. 2. John 5. 29. Isaiah 26. 19.

Ninthly, This maketh the Saints and Servants of God Liars, or false Witnesses, 1 *Cor.* 15. 15. for they have testi-

fied to others, That *God hath raised up Christ from the dead whom God hath not raised, if there be no Resurrection.* Eph

Tenthly, This Doctrine doth vilifie and violate the Ordinances of Christ, *viz.* Baptism and his Supper, which most lively represent, and set forth the *Death, Burial, Resurrection of Christ*, Rom. 6. 3. As Christ died for so the Saints die to sin; and as he was buried in the E so they are *buried with him by Baptism into death*; *and as was raised from the dead, by the glory of the Father*, so are by the power and riches of God's grace, raised from sin righteousness, to walk in newness of Life.

But, if no Resurrection, then Christ is not risen: *Why* then *are we baptized for the dead?* 1 Cor. 15. 29. To shew forth the Death, Burial, and Resurrection of Christ when Christ is not Risen, if the Dead rise not.

I have been asked by them, When this Resurrection would be? To which I replyed; It is not for us to *the times and seasons, that the Father hath put in his own and power*, Acts 1. 7. and, that *secret things belong* and that it was enough for us, to live and die in the and hopes thereof; and whilst we live, so to walk, *we may be accounted worthy to attain the world to come*, Luke 35. *and the Resurrection from the dead.*

V. *Of the* Quakers *Denial of Christ's Personal Second Coming.*

The false Apostles did deny the Second Coming of Christ according to his Promise, 2 *Thess.* 2. 2 *Pet.* 3.

And that the *Quakers* come not behind them in this spect, is evident; for they own not his *Second Coming* glorified Body, as *Phil.* 3. 21. nor will not believe, that is now a glorified Body in Heaven: and therefore *George Whitehead*, (in *Christ Ascended*, pag. 21. 22, 23.) *those which look for Christ's Personal Coming, shall be accur*

And consider, tho' Christ is said to *dwell* in the hearts his people by *Faith*, and by his *Spirit*, Gal. 2. 20. yet hath not fulfilled the Promise of his Second Coming, the Quakers scoff, and say *Where is the promise of his Coming* 2 Pet. 3. 1. and, that *We might look till our Eyes drop out our heads, before we shall see him come personally.* (Thomas Everden, *a Quaker.*) But he will assuredly come; and will be well for them, if they be not forced to *call to*

and Mountains to fall upon them, and knock their eyes of their Heads, that they might not see him; for his will be very great.

But to prove, That Christ will not come at the last day, in Spirit, but personally and visibly: I prove thus; Christ will descend in like manner as he did ascend, then he will come personally and visibly. But according to Act. 1. 11. Christ will come personally and visibly with a glorious Body, *Phil.* 3. 21. and not instead thereof, only inwardly and spiritually, as the *Quakers* foolishly imagine. Again, if the Lightning or Sun in the Firmament, be to visible appearance of all Men, then Christ shall come to the visible appearance of all Men: *Even so shall the coming of the Son of Man be*, Mat. 24. 27. *and every Eye shall see him*, Rev. 1. 7.

Again, If Christ shall come only spiritually, then every Eye shall not see him; for the Wicked that remain in darkness cannot see him, but every eye shall see him; and even they that pierced him, shall behold him: and therefore his coming will not be only inward and spiritual, but personally to the visible appearance of all Men.

Again, If the promise of Christ's Second Coming were fulfilled, then all the Wicked, and Ignorant, and Disobedient Persons, should be *consumed with the brightness of his coming*, 2 Thess. 1. 8, 9. Mat. 25. 41, 46. Isa. 66. 15. Zech. 38. 19, 92. Mal. 3. 2, 4. I do not mean their sins, as some fondly imagine, but the Sinners themselves shall be utterly destroyed.

But the Wicked do still continue in the World, and shall until that day, *Mat.* 13. 30, 49. therefore the time of Christ's Second Coming, is not yet past, nor present, but to come.

Again, If Christ have fulfilled the Promise of his Second Coming, then all Saints are discharg'd of their present Work and Service to God; for they are to hold fast no longer than till Christ comes: it is our Duty to wait upon him, and serve him, till he comes to us by Death or Judgment.

Again consider, When Christ fulfilleth the Promise of his Second Coming, then the vile Bodies of his Saints shall be immortalized, and made incorruptible and glorious, 1 *Cor.* 15. *Phil.* 3. 21.

But the Saints are yet in a mortal State; therefore the Promise of Christ's Second Coming is not yet fulfilled.

And

And consider, The *Quakers* themselves are yet in a mortal State; so that either their Christ is not the true Christ, or else Christ is not faithful to what he hath promised, and what the Saints expected at his coming. But, *let God be true, and every Man a Liar.* Christ hath not yet fulfilled the promise of his Second Coming.

Again consider, If Christ were come the Second time according to his Promise, then the Saints Sorrow shall be turned into Joy, and they acquitted from all Temptations and Tryals, *Ps.* 126. 56. *John.* 14.

But the best of God's People are still in, or at least liable to heaviness, through manifold Temptations; therefore the promise of Christ's Second Coming, is not yet fulfilled.

Lastly consider, If Christ's Second Coming were to be only spiritual and inward, then the Saints would not be found to wait for him, after they had received the Spirit of God: *For that which a Man hath, why doth he yet with patience wait for it*: but though they had received as great a measure of the true Spirit, as some other people have of the false, yet were they found to wait for the coming of their Lord, 1 *Cor.* 1. 7. 1 *Thess.* 1. 10. *Phil.* 3. 21.

Therefore the Promise of Christ's Second Coming is not yet fulfilled: I might bring many more Arguments to confirm this point, but I hope this is sufficient Testimony.

But *Twelfthly* and *Lastly*, As those false Apostles did puff up themselves, and boasted of themselves beyond what was meet, which caused the Saints to adhere to them, and to begin to despise their spiritual Father, even *Paul*; and therefore say they, *His Letters indeed are weighty and powerful, but his bodily Presence is weak, and his Speech is contemptible*, 2 Cor. 10. 10.

So in like manner, have Quakers boasted of themselves, of their Purity and Holiness, and contemned others.

'What is such and such Men! (*say the Quakers*) they may 'exhort Persons to some things that are good, but alas! 'they know nothing in themselves, nor can witness the 'truth of but little they speak of: alas! we see plainly 'that such are weak and contemptible, and have only a 'notion of Words, and so lifted up with Elementary 'Thoughts; but they are still in Darkness and Disobedi'ence, *and cannot at all witness the Second Coming of Christ* '*spiritually in their hearts, but in their carnal Expectations,* '*look for his coming personally and visibly.*

VI. Of

VI. *Of the* Quaker *Light in all Men.*

First, As touching Christ or the Spirit of God being in all Men; it is one thing for God to *strive* with the Sons and Daughters of Men by his *Spirit*, as *Gen.* 6. 3. *Nehem.* 9. 30. and it is another thing for God to give his Spirit to all Men. There is more Difference between the Spirit of Man and the Spirit of Christ, than there is between the Light of a Candle, *Prov.* 20. 27. which is useful in its place, and the Light of the Sun in its Splendor, which is far more glorious, useful and excellent.

Secondly, Consider, if that Light in Man were Christ or his Spirit, then Christ is in all Men, but Christ is not in Reprobates, 2 *Cor.* 13. 5. and some Men are Reprobates; therefore Christ is not in all Men.

Thirdly, If the Spirit of Christ be in all Men, then the World can and have received it: but, *let God be true, and every Man a liar.* Christ saith, *The World cannot receive his Spirit*, John 14. 17. Therefore Christ nor his Spirit is not in all Men.

Fourthly, If Christ be in all Men, then all Men are new Creatures, 2 *Cor.* 5. 17. but all Men are not new Creatures; therefore Christ is not in all Men.

Objection. Colos. 3. 8, 9, 11. Doth not *Paul* say, *Christ is all, and in all*; and yet thou sayst, That Christ is not in all Men.

Reply. Paul doth say so, That *Christ is all, and in all*: but consider, Those that he spoke to there, had put off sin, and put on Christ; but all Men have not so done; therefore Christ is not in all Men: but they having so done, Christ was all in all to them, and in all of them.

Object. 2. Doth not *Paul* say plainly, *The manifestation of the Spirit is given to every Man to profit withal*, 1 Cor. 12. 7. and yet thou sayest, *That every Man hath not the Spirit of Christ.*

Reply, I grant *Paul* doth say so: but consider, he is not there speaking to all the world, but particularly to the Church of Christ, his own Servants, to whom he delivered his Goods, the Gifts of the Spirit, and Talents, *Mat* 25. 24. that they might be helpful to each other, as Members of one Body.

But all Men are not the Servants of Christ, 2 *Pet.* 2. 19. *Rom.* 6. 16. Therefore *all have not the Spirit of Christ*, Rom. 8. 9.

8. 9. for *God giveth his Spirit to such* as obey him, *Acts* 5. 32. *Act.* 2. 38. *Gal.* 4. 6. *Prov.* 1. 23. 2 *Cor.* 6. 17, 18.

Again, If you could prove, That all Men have right to the Celestial Inheritance; then you might prove, That all have the Spirit of God.

But all Men have not right to that Celestial Inheritance. 1 *Cor.* 6. 9, 10. *Ephes.* 5. 5. *Rev.* 22. 15. Therefore all Men have not the Spirit of God: God giveth not the evidence of that *Inheritance* to such as belong not to it, *Eph.* 1.

Again, If all Men have the Spirit of God, then most men have it long before they believe in Christ: but stay Friend, God doth not give his Spirit long before they Believe, for Believing in Christ, follows the Spirit as immediately as the Sound follows a Blow; the first act of the Soul is Believing on the Person of Christ, and hatred of sin, *Eph.* 4. *Gal.* 4. 4.

Object. From *John* 1. 9. *Christ* is said to be *the true Light that lighteth every Man that cometh into the World*; and why thou sayest, Christ is not in all Men.

Answer. It is also said, *Ezek.* 24. 13. *I purged thee, but thou wast not purged*; as if God had said, I have done that which is sufficient for thy Purgation; so Christ is the Saviour of *all Men*, in that he hath done that which is sufficient to save them, 1 *Tim.* 4. 10. and yet all will not be saved, *John* 4. 2 *Pet.* 2. 1. because they receive not Christ by Faith, which is the Gift of God, *John* 1. 11. Christ is a Light to the whole World, in that he hath done that which is sufficient to effect pardon of sin for the whole World, and to enlighten them into the Knowledge of God, when the Spirit applies it, 1 *John* 2. 2.

Again, Christ is Light and not Darkness; now if Christ be in all Men, then all Men have Gospel Light in them. But some Men have it not. *Isa.* 8. 20. Especially such whose Doctrine agreeth not with the Doctrine of Christ and his Apostles, *John* 11. 10.

George Sparrow's CHARACTER of *William Penn.*

THE Character of *William Penn* Esquire,
That matchless Man, whom Ages will admire:
Undoubtedly there are but few such Men
In all the World, as is this *William Penn*;

For if his Tongue and Heart go both together,
We know not where to find out such another.
And certainly, if it were otherwise,
Seeing he hath so many Enemies,
They would have found e're this time, without doubt,
Some way or other, to make the matter out.
In hoping that he is no Hypocrite,
Or what is worse, a Popish Jesuite.
I will proceed as briefly as I can,
To the Descriptions of that transcending Man;
Which will be done, but slenderly by me,
Tho' he deserves the Superlative Degree:
In the First place, He hath proficient Learning,
And next, an admirable Understanding:
Thirdly, A wonderful good Memory,
Fourthly, An excellent Delivery.
Fifthly, He hath a magnanimous Posture,
Sixthly, He hath an Artificial Gesture.
Seventhly, That which doth all these exceed,
He can by Heart most of the Bible read;
That is, those Proofs that are most eminent,
Both in the Old, and in New Testament:
He speaketh them, as readily we see,
As if they all were but A, B, C, D.
Which Crowneth all the high Accomplishments
Of his great Parts, these are the small Contents.
Now for his Doctrine, it doth plainly shew,
That he is neither Papist, Turk nor Jew,
But an undaunted Protestant, who can
Tell how to speak to each particular Man,
A Word in season, as the Case require,
In Scripture Language, and need go no higher.
First, he declares that every Dispensation
Towards Mankind, in every Generation,
Was to recover Sinners from the Fall
They gained by *Adam*, by whom we sinned all:
That is, the most glorious Dispensation,
To have the Gospel preached in the Nation.
Also he speaks against all sorts of sin,
And shews the danger that poor Souls are in,
Who trust upon out-side Christianity,
Which will deceive them when they come to die;
And that it is a dreadful Desolation,
To perish under a Gospel Dispensation.

The

The Heart's a Tribute due to our Creator,
Therefore we muſt not give it to the Creature:
The way to keep Truth in the inward Part,
Is by the keeping Sin out of the Heart;
Then adds to that what is worth all the reſt,
There's no Salvation but in Jeſus Chriſt,
That doth Baptize with Holy Ghoſt and Fire:
To be Baptiz'd of him, we ſhould deſire,
Becauſe a Chriſtian that's of Chriſt's own making,

With theſe and ſuch like Truths he did proceed,
And made an excellent Diſcourſe indeed.
But that which he did moſt inſiſt upon,
Was againſt all out-ſide Religion:
There is much in *Europe*, and in *England* too,
Out-ſide Religion, if that that would do.
He ſaid it, and hath ſeen it for his part;
He adds that Text, *My Son, give me thy Heart:*
So, by thoſe few Words which are here expreſt,
May be ſuppoſed, what were all the reſt:
Or rather, whereunto they did all tend,
Which was I hope, unto a Godly end.
For with a Godly Prayer he did conclude,
And with a Bleſſing on the Multitude:
This is the Sum of what I heard him ſay,
And thought my time was well beſtow'd that day.
So much have I to ſay of Mr. *Penn*,
And account him one of the beſt of Men:
And yet how baſely hath he been abus'd,
Which is no News, that good Ones are ſo us'd.
Proud *Tertullus*, a Peſtilent Fellow did call,
That great Apoſtle and precious Preacher *Paul*;
The High Prieſts alſo, with the chief of Jews,
Our Lord and Saviour Chriſt did ſo abuſe,
And never left, till they murder'd Him,
Who out of love, came, them for to Redeem.
If any Query who, or what I be,
That do preſume to write, as thus you ſee;
I anſwer, 'tis one who hath met with Sorrow,
Who is known, and call'd by the Name of *George Sparrow*.

REPLY to *George Sparrow's* Character of *William Penn.*

With Scripture Proofs to each line, for Confirmation.

AS for the Quakers, I should have Affection,	*Heb.* 9. 24.
If they did rightly own the Resurrection.	*Heb.* 11. 35.
Jesus Christ in Heaven, now with God,	1 *Cor.* 15. 12.
Wanting this, it makes their Doctrine odd:	*Acts* 3. 21.
And did they own Christ's Second Coming aright,	*Acts* 7. 55.
Would make their Doctrin shine most bright:	*Phil.* 3. 21.
It's in vain, to give God our Affection,	*Acts* 1. 11.
Or live up to him, if no Resurrection:	1 *Cor.* 15. 14.
Nay yet to let our Eyes, observe his ways,	1 *Cor.* 15. 32.
If he do not intend the Dead to raise.	*Gal.* 1. 8.
But in the Grave, for ever we shall lye;	*Isaiah* 8. 20.
Let's eat and drink, to morrow we shall die;	*Isaiah* 30. 1.
And what for that, suppose that *William Penn*	2 *John* 10. 11.
Spake with the Tongue of Angels, and of Men;	*Act.* 17. 30, 31.
Yet if his Doctrine, ben't in all points right,	1 *John* 5. 11.
Let none blame me, for bringing it to Light.	1 *Cor.* 15. 13.
For seeing his Doctrine, mixt is with Lies,	*Rev.* 22. 9.
They don't extol the Man above the Skies:	*Prov.* 17. 15.
Nor to such Doctrine, we should not give heed,	2 *Thess.* 2. 4.
Lest we partake with them in Evil Deed.	*Ephes.* 6. 12.
You had better worship God in his own way,	2 *Pet.* 3. 34.
And cease to Honour such as go astray:	2 *Cor.* 10. 15.
And do not thou the Wicked justify,	1 *Thess.* 1. 10.
For that's accounted great Iniquity.	1 *Cor.* 1. 7.
Tho' Men be sober in Life, what are they less,	1 *John* 4. 1.
When found guilty of spiritual Wickedness.	*Isa.* 8. 20.
For tho' some Men seem, as Angels of Light,	*Acts* 17. 11.
Yet for all that, their Doctrine may'nt be right:	1 *Thess.* 5. 21.
Wherefore don't believe all, but first try	*John* 5. 39.
Their Doctrine, whether it be Truth or Lye;	
And try the same, according to God's Word,	
Believe no further, than, Thus saith the Lord.	
If any do desire to know and see,	
The reason, Why these Lines proceed from me?	

[illegible]
[illegible] I should say [illegible]
Had I been silent, and gave no Reply,
They would be ready to cry Victory;
Therefore I thought fit thus to fill the Sheet,
Lest any think of that above what's meet.

The Quaker's WIND.

MY Friend, by your Discourse with me I find,
The Quakers charged me with blowing Wind.
What Wind is it they mean? the Holy Spirit,
Which those that are Obedient do inherit.
Pray let them tell you Friend, if that they know,
Whether such Wind as that is, they can blow.
I wonder what it is, that they do lack,
To speak so much of me behind my back:
I do not like their Running in this Race,
If they have ought to say, speak to my Face,
Then will I Answer them right, if I can,
And if I can't, I'le get some other Man,
Tho' to their Doctrin I can't say Amen,
Yet may I Answer them with Tongue or Pen,
They had best wait in Silence, and be still,
Else I shall act contrary to their Will,
And make them know their Doctrine is not right,
Tho' they pretend so much to Truth and Light:
And prove their Doctrine, is like Epicurus Wind,
Far short of that which is of the true kind.
If they think I am Windy, let them know,
That they have got far greater cause to blow,
I know not how such can be far behind,
When all their Doctrine is like Sand and Wind.
How such can act without Wind, I don't know,
When all Men that are Mortals needs must blow,
Till God shall please to take away their Breath,
And make poor Mortals all submit to Death.
Sure such are perfect, or else much unwise,
'Cause after Death, they think they shall not rise.
But, tho' such Errors they do still retain,
Yet after Death, shall come to live again:
And when at last, they're rais'd out of the Dust,
It's well if they be numbred with the Just;
I greatly fear, 'twill be contrary wise,
'Cause the sound Truths of God, they do despise.

June 24. 1697. FINIS.